RAGHUVANSA.

KALIDASA.

No. I. (1—3 Cantos.)

WITH NOTES AND GRAMMATICAL EXPLANATIONS.

BY

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PREFACE.

THE object aimed at in this edition is popular usefulness, not learned criticism. The University of Calcutta has by an unpretending, and therefore perhaps *a generally little known* resolution rendered the study of *classical* languages compulsory on the part of candidates for the *First Arts* and the *B. A.* examinations. As an immediate effect of this resolution, a service will be rendered to Oriental lore, such as its most ardent advocates could not have anticipated during the great education struggle of 1835. The attention of the rising generation of Indian youth will be directed to the study of Sanscrit without prejudice to English. Oriental literature will be largely cultivated by an increasing body of educated men, fitted by their knowledge of History and Science, and their local experience as Indians, to render an act of justice to the ancient poets and philosophers of India which pandits, unacquainted with English, could never have done. The system inaugurated by Bentinck, Macaulay, and Trevelyan, and vigorously carried out by Ryan, Cameron, and Bethune, has now been so supplemented by the University of Calcutta that it is impossible to conceive any further objection on the part of Orientalists who do not desire to exclude the natives of India from the treasures of History and Science—the bulk of which can no more be translated into the various languages of the country than the waters of the Thames be brought to irrigate the corn fields of the Doab.

It is with a view to assist in the practical success of the noble resolution of the University just referred to, that the editor, himself a fellow of that University, has undertaken a task of which the following pages constitute but a small instalment.

A large preface would be unsuitable to a small publication and premature on the initiation of an undertaking liable to be interrupted by many contingencies. Further explanations are therefore reserved for the present.

The editor will only add that the assistance offered in the following pages is not intended to supersede the use of grammars and lexicons or the oral instruction of living tutors. Indeed those only are in his calculation expected to derive any profit from the Notes under the text who are not regardless of other advantages at their command.

Bishop's College:
23rd July, 1864.

श्रीरघुवंशः ॥

प्रथमः सर्गः ।

वागर्थाविव सम्पृक्तौ वागर्थप्रतिपत्तये ।
जगतः पितरौ वन्दे पार्वतीपरमेश्वरौ ॥ १ ॥
क्व सूर्यप्रभवो वंशः क्व चाल्पविषया मतिः ।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरं ॥ २ ॥
मन्दः कवियशःप्रार्थी गमिष्याम्युपहास्यतां ।
प्रांशुलभ्ये फले मोहादुद्बाहुरिव वामनः ॥ ३ ॥

NOTES.

1. *sl.* वागर्थाविव=वागर्थौ इव । सम्पृक्तौ past pass. part. of पृच पृणक्ति 7 conj. *in constant relation like a word and* its *signification* or idea. प्रतिपत्तये *for* obtaining a right *understanding of words and ideas.* Ad impetrandam vocum sensuumque intelligentiam. *Stenzler.* पितरौ वन्दे *I invoke* Párvatí and Siva, *parents* of the universe.

2. *sl.* The repetition of क्व signifies that the two substances respectively referred to are extremely unequal and wide apart. सूर्यप्रभवः वंशः *the race of which the sun is the cause, i. e.* progenitor. तितीर्षुः Desid. of तॄ governs सागरं *desirous of getting across the sea.* उडुपं a raft. अस्मि 1st. sing. present of अस to be.

3. *sl.* मन्दः *slow,* dull, stupid. कवियशःप्रार्थी *a candidate for a poet's fame.* गमिष्यामि verbs signifying *motion* may be transitive (as here) or intransitive. When transitive they mean to *get at,* to *fall upon,* to *obtain,* to *incur* (as in this place). उपहास्यतां *ridicule.* प्रांशुलभ्ये *attainable by tall persons.*

अथवा कृतवाग्द्वारे वंशेऽस्मिन् पूर्वसूरिभिः ।
मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ॥ ४ ॥
सोऽहमाजन्मशुद्धानामाफलोदयकर्मणां ।
आसमुद्रक्षितीशानामानाकरथवर्त्मनां ॥ ५ ॥
यथाविधिहुताग्नीनां यथाकामार्चितार्थिनां ।
यथापराधदण्डानां यथाकालप्रबोधिनां ॥ ६ ॥
त्यागाय सम्भृतार्थानां सत्याय मितभाषिणां ।
यशसे विजिगीषूणां प्रजायै गृहमेधिनां ॥ ७ ॥
शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणां ।
वार्द्धके मुनिवृत्तीनां योगेनान्ते तनुत्यजां ॥ ८ ॥

4. *sl. Or perhaps my entrance into* the narrative of *this race in which a door of description has been already prepared by poets of yore may be like the entrance of a thread into a diamond already bored through by a* vajra or *peculiar hard instrument.*

5. *sl.* सोऽहं is nom. to the verb वक्ष्ये in *sl.* 9. आजन्मशुद्धानाम् *pure from* the very time of *their birth.* आ means both *from* and *to* or *until.* The adjectives in gen. pl. in slokas 5-8 all qualify रघूणाम् in *sl.* 9. The poet has very felicitously connected those adjectives in *sl.* 5. with आ in *sl.* 6. with *yathá,* in *sl.* 7. with dative cases, and in *sl.* 8. with the locative. आफल...*persevering in action until the issue of the fruit, i. e.* the accomplishment of the end. क्षितीशानां क्षिति *earth* ईशान *ruling* pres. part. of ईश् ईष्टे Ad oceanum usque terram moderantium. *Stenzler.* आनाक...*whose carriage-track was up to heaven.*

6. *sl.* यथाकाम...*honouring petitioners* by gifts *according* to their *desires.* यथाकाल...*being awake at the proper time.*

7. *sl. Collecting money for giving away—speaking measuredly for truth's sake—desirous of conquest for fame* (not for lucre)—*marrying wives for offspring* (not for animal gratification). विजिगीषूणाम् gen. pl. desid. of जि जिगीषति.

8. *sl.* तनुत्यजाम् gen. pl. *relinquishing the body.*

रघूणामन्वयं वक्ष्ये तनुवाग्विभवोऽपि सन्।
तद्गुणैः कर्णमागत्य चापलाय प्रचोदितः॥ ९॥
तं सन्तः श्रोतुमर्हन्ति सदसद्व्यक्तिहेतवः।
हेम्नः संलक्ष्यते ह्यग्नौ विशुद्धिः श्यामिकापि वा॥ १०॥
वैवस्वतो मनुर्नाम माननीयो मनीषिणां।
आसीन्महीक्षितामाद्यः प्रणवश्छन्दसामिव॥ ११॥
तदन्वये शुद्धिमति प्रसूतः शुद्धिमत्तरः।
दिलीप इति राजेन्दुरिन्दुः क्षीरनिधाविव॥ १२॥
व्यूढोरस्को वृषस्कन्धः शालप्रांशुर्महाभुजः।
आत्मकर्मक्षमं देहं क्षात्रो धर्म इवाश्रितः॥ १३॥
सर्वातिरिक्तसारेण सर्वतेजोऽभिभाविना।
स्थितः सर्वोन्नतेनोर्वीं क्रान्त्वा मेरुरिवात्मना॥ १४॥

9. *sl.* अन्वयं वंशः। वक्ष्ये 2. fut. 1st sing. proper form of वच। तनु ...*though furnished with a small stock of words.* सन् pres. part. mas. of अस to be. तद्गुणैः...*Being impelled unto restlessness by* the report of *their qualities having entered into my ears.*

10. *sl.* सन्तः nom. pl. of सत्। श्रोतुं infin. of श्रु शृणोति। सदसत् ...*who are causes of the manifestation of merit and demerit.* हेम्नः ...*the purity or alloy of gold is indicated in the fire.*

11. *sl.* मनीषिणाम् *wise,* sapientium, *Stenzler.* महीक्षितां मही+क्षित् from क्षि to rule, *rulers of the earth,* kings. प्रणवः=ओं। छन्दसाम् वेदानाम्। As the syllable *Om* is the leading word in the Vedas. *Sicut vox mystica Om prima est in versibus sacris.* Stenzler.

12. *sl.* तदन्वये, तस्य वंशे। शुद्धिमति loc. sing. राजेन्दुः *moon of a king,* an excellent king. शुद्धिमत्तरः *still more pure.* क्षीरनिधौ इव *as the moon was produced in the ocean of milk.*

13. *sl. Like military virtue itself resting in a body equal to the performance of his own* royal *duty* of protecting his subjects from external and internal enemies. क्रान्त्वा from क्रम, क्रामति or क्रम्यति।

14 *sl.* The three compounds in Instrum. sing. are qualifying adjectives

आकारसदृशप्रज्ञः प्रज्ञया सदृशागमः।
आगमैः सदृशारम्भ आरम्भसदृशोदयः॥ १५॥
भीमकान्तैर्नृपगुणैः स बभूवोपजीविनां।
अधृष्यश्चाभिगम्यश्च यादोरत्नैरिवार्णवः॥ १६॥
रेखामात्रमपि क्षुण्णादामनोर्वर्त्मनः परं।
न व्यतीयुः प्रजास्तस्य नियन्तुर्नेमिवृत्तयः॥ १७॥
प्रजानामेव भूत्यर्थं स ताभ्यो बलिमग्रहीत्।
सहस्रगुणमुत्स्रष्टुमादत्ते हि रसं रविः॥ १८॥
सेनापरिच्छदस्तस्य द्वयमेवार्थसाधनं।
शास्त्रेष्वकुण्ठिता बुद्धिर्मौर्वी धनुषि चातता॥ १९॥

to आत्मना=शरीरेण। सारः strength—*exceeding all* creatures *in strength.*

15. *sl.* सदृश...*his researches in the Sástra equal to his intelligence.* आरम्भः undertaking. उदयः success.

16. *sl.* भीमकान्तैः awful yet *agreeable.* यादस् neut. *sea-monster.* As the sea is *deterring* by reason of its sharks and alligators and yet *attractive* by reason of its jewels.

17. *sl.* क्षुण्णात् वर्त्मनः परम् *out of the beaten track.* आ मनोः *from* the time of *Manu.* व्यतीयुः वि अति ईयुः 2nd. pret. 3. pl. of इ *to go.* नियन्तुः *of the governor or driver* नेमि...*keeping within the wheel-track, i. e.* as the circumference of a chariot wheel under a skilful driver keeps within the beaten track so did the subjects of Dilípa keep themselves to the *old paths* of Manu. क्षुण्णात् from क्षुद् क्षुणत्ति 7th conj.

18. *sl.* ताभ्यः Fem. abl. pl. its antecedent प्रजानाम्। बलिः *tribute.* अग्रहीत् 3. pret. 3. sing. of ग्रह 9th. conj. गृह्णाति, गृहीतः। उत्स्रष्टुम् inf. आदत्ते Prop. form pres. 3. sing.

19. *sl. The army was simply among his Paraphernalia. He had only two instruments for the accomplishment of his purposes—constant attention to the Sástras, and the string fixed to his bow.* आतता past. part. of तन 8th. conj. तनोति, ततः

तस्य संवृतमन्त्रस्य गूढाकारेङ्गितस्य च।
फलानुमेयाः प्रारम्भाः संस्काराः प्राक्तना इव॥ २०॥
जुगोपात्मानमत्रस्तो भेजे धर्ममनातुरः।
अगृध्नुराददे सोऽर्थमसक्तः सुखमन्वभूत्॥ २१॥
ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः।
गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव॥ २२॥
अनाकृष्टस्य विषयैर्विद्यानां पारदृश्वनः।
तस्य धर्मरतेरासीद्वृद्धत्वं जरसा विना॥ २३॥
प्रजानां विनयाधानाद्रक्षणाद्भरणादपि।
स पिता पितरस्तासां केवलं जन्महेतवः॥ २४॥
स्थित्यै दण्डयतो दण्ड्यान्परिणेतुः प्रसूतये।
अप्यर्थकामौ तस्यास्तां धर्म एव मनीषिणः॥ २५॥

20. *sl.* संवृतमन्त्रस्य *Bahuvrihi, one of hidden counsel.* गूढ.. *his form and countenance unfathomed i. e.* not betraying his emotions. His measures could only be understood *a posteriori* from their effects as the habits of a former life are only known after development.

21. *sl.* जुगोप 2. Pret. गुप। भेजे 2. Pret. prop. भज which does not reduplicate. तृफलभजत्रप *Mugdhabodha.* Rule 161 *Vyakarana Kaumudi* Part II. अन्वभूत् 3 Pret. अनु भू।

22. *sl.* सप्रसवाः *born together;* qualities not naturally connected such as *knowledge* or experience and *taciturnity* &c. were in him as if they were naturally linked, or *born together.*

23. *sl.* अनाकृष्टस्य...*not attracted by sensuous objects.* पारदृश्वनः gen. sing. Its nom. पारदृश्वा। धर्मरतेः gen. sing. आसीत् 1st. pret. of अस *to be.* जरसा instr. sing. *without decrepitude.*

24. *sl.* विनयाधानात् *because of his provision for their instruction.* तासां, प्रजानां

25. *sl.* स्थित्यै *for the conservation* of Society. Mallinatha has it लोकप्रतिष्ठायै। Stenzler, *ad æquitatem sustenendam.* परिणेतुः Act. Part. gen. sing. परि+नी means to espouse a wife, *ducere uxorem.* The